

الْبَابُ الْخَامِسُ

الْجِهَادُ بِالْمَالِ

CHAPTER FIVE

*JIHĀD BI'L MĀL*—STRIVING TO  
RESOLVE THE ECONOMIC DEADLOCK  
OF THE INDIGENT  
[ECONOMIC DIMENSION]

## QUR'AN

١. ﴿أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْدِّينِ ۚ فَذَلِكَ الَّذِي يَدْعُ  
الْيَتِيمَ ۚ وَلَا يُخْضُ عَلَىٰ طَعَامِ الْمِسْكِينِ﴾

«Have you seen him who denies the Dīn (Religion)? So he is the one who pushes away the orphan (i.e., rejects the needs of the orphans and deprives them of their right), and does not promote the cause of feeding the poor (i.e., does not strive to end the economic exploitation of the poor and the needy).»<sup>1</sup>

٢. ﴿وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ۚ وَكَذَّبَ بِالْحُسْنَىٰ ۚ فَسَنُيَسِّرُهُ  
لِلْعُسْرَىٰ﴾

«But he who is miser and disregards (spending in the cause of Allah), and (in this way) denies the good (the Dīn [Religion] of truth and afterlife), soon shall We facilitate his landing into hardship (advancing towards torment, so that punishment becomes his rightful due).»<sup>2</sup>

٣. ﴿فَكُ رَقَبَةً ۚ أَوْ إِطْعَمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ۚ يَتِيمًا ذَا  
مَقْرَبَةٍ ۚ أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ﴾

<sup>1</sup> Qur'ān 107:1-3.

<sup>2</sup> Ibid., 92:8-10.

﴿It is freeing a neck (from slavery and subjugation), or feeding on a day of scarcity (the poor and the needy during famine and scarcity i.e., striving to put an end to their sufferings and economic crises), the orphaned relative, or the poverty-stricken destitute who is completely rundown (and homeless).﴾<sup>1</sup>

## 5.1 STRIVING FOR ALTRUISM AND ALLEVIATION OF POVERTY IS SUPERIOR TO MILITARY OPTION

### QUR'ĀN

١. ﴿الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْثَرُ دَرَجَةً عِنْدَ اللَّهِ﴾

﴿Those who have believed and have emigrated and have consistently toiled hard in the cause of Allah with their material and human resources enjoy a very high rank in the presence of Allah.﴾<sup>2</sup>

٢. ﴿وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ﴾

﴿And fight in the cause of Allah with your material and human resources. It is better for you if you are (reality) conscious.﴾<sup>3</sup>

٣. ﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ

<sup>1</sup> Ibid., 90:13-16.

<sup>2</sup> Ibid., 9:20.

<sup>3</sup> Ibid., 9:41.

يَرْتَابُوا وَجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ  
الصَّادِقُونَ ﴿٤﴾

«The true believers are only those who have believed in Allah and His Messenger (ﷺ) and then never have any doubt, and who fight in the way of Allah with their material as well as human resources. It is they who are true (in their claim to believe).»<sup>1</sup>

٤. ﴿فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ  
دَرَجَةً﴾

«Allah has exalted in rank those who fight in the cause of Allah with their material as well as human resources above those who stay back withdrawn.»<sup>2</sup>

٥. ﴿تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ  
بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾

«(It is that) you have (perfect) belief in Allah and His Messenger (ﷺ) and strive hard for the cause of Allah with your human and material resources. That is better for you if you know.»<sup>3</sup>

## HADITH

١ / ٤٥. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ (رضي الله عنه)، أَنَّ رَجُلًا أَتَى النَّبِيَّ (ﷺ) فَقَالَ: أَيُّ

<sup>1</sup> Ibid., 49:15.

<sup>2</sup> Ibid., 4:95.

<sup>3</sup> Ibid., 61:11.

النَّاسِ أَفْضَلُ؟ فَقَالَ ﷺ: رَجُلٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ بِمَالِهِ وَنَفْسِهِ.  
رَوَاهُ مُسْلِمٌ وَأَحْمَدُ.

45/1. According to Abū Saʿīd al-Khudrī رضي الله عنه:

“A man came to the Prophet ﷺ and submitted: ‘Who is the best among people?’ He said: ‘(The best one is he) who strives hard for the cause of Allah ﷻ through his human and material resources.’”<sup>1</sup>

Reported by Muslim and Aḥmad b. anbal.

## 5.2 STRIVING FOR SOCIAL WELFARE AND ALTRUISM

### QUR’ĀN

﴿يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُ مِنْ خَيْرٍ فَلِلَّذِينَ  
وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ  
خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾

﴿They ask you what they should spend (in the way of Allah). Say: “Whatever wealth you spend (is right), but the deserving ones are your parents and close relatives and orphans and the needy and the wayfarers. And whatever good you do, Allah indeed knows it full well.”﴾<sup>2</sup>

<sup>1</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*, 3:1503 §1888. •Aḥmad b. anbal in *al-Musnad*, 3:16 §11141. •Ibn ʿibbān in *al-Ṣaḥīḥ*, 2:369 §606. •al-Ṭabarānī in *Musnad al-shāmiyyīn*, 3:54 §1793.

<sup>2</sup> Qur’ān 2:215.



# HADITH

٢/٤٦. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: أَلْسَاعِي عَلَى الْأَرْمَلَةِ  
وَالْمُسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ.  
مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

46/2. According to Abū Hurayra رضي الله عنه:

“The Prophet ﷺ said: ‘The sustainer of the widow and the poor is like the striver in the cause of Allah.’”<sup>1</sup>

Agreed upon by al-Bukhārī and this is the wording of Muslim.

٣/٤٧. عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَالَ  
ثَلَاثَةَ مِنَ الْيَتَامِ كَانَ كَمَنْ قَامَ لَيْلَهُ، وَصَامَ نَهَارَهُ، وَغَدَا وَرَاحَ شَاهِرًا  
سَبْعَةً فِي سَبِيلِ اللَّهِ، وَكُنْتُ أَنَا وَهُوَ فِي الْجَنَّةِ أَحْوَيْنِ، كَهَاتَيْنِ أُخْتَانِ، وَالْأَصْقَى  
إِضْبَعِيهِ السَّبَابَةَ وَالْوُسْطَى.  
رَوَاهُ ابْنُ مَاجَه.

47/3. According to ‘Abd Allah b. ‘Abbās رضي الله عنه:

“Allah’s Messenger ﷺ said: ‘If someone fosters three orphans, he is like a person who worships all night, fasts all day and strives, with physical means, in the way of Allah ﷻ morning and evening. I and he will be like this in Paradise.’

<sup>1</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 5:2047 §5038, & 5:2237 §5660. •Muslim in *al-Shaḥīḥ*, 4:2286 §2982. •Aḥmad b. Ḥanbal in *al-Musnad*, 2:361 §8717. •al-Tirmidhī in *al-Sunan*, 4:346 §1969. •al-Nasā’ī in *al-Sunan*, 5:86 §2577. •Ibn Mājah in *al-Sunan*, 2:724.

and he brought his middle and index fingers close together (to illustrate).”<sup>1</sup>

Reported by Ibn Mājah.

٤/٤٨. عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ، وَأَمْرُكَ بِالْمَعْرُوفِ وَنَهْيُكَ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَإِرشَادُكَ الرَّجُلَ فِي أَرْضِ الضَّلَالِ لَكَ صَدَقَةٌ، وَبَصْرُكَ لِلرَّجُلِ الرَّدِيءِ الْبَصَرَ لَكَ صَدَقَةٌ، وَإِمَاطَتُكَ الْحَجَرَ وَالشَّوْكَةَ وَالْعِظْمَ عَنِ الطَّرِيقِ لَكَ صَدَقَةٌ، وَإِفْرَاغُكَ مِنْ دَلُوكَ فِي دَلْوِ أَخِيكَ لَكَ صَدَقَةٌ.

رَوَاهُ التِّرْمِذِيُّ وَالبَزَّازُ وَابْنُ حِبَّانَ وَالبُخَارِيُّ فِي الْأَدَبِ.

48/4. According to Abū Dharr رَضِيَ اللَّهُ عَنْهُ:

“Allah’s Messenger ﷺ said: ‘Your smiling in your brother’s face is a charitable donation to your credit. Your enjoining what is right and forbidding what is wrong is a charitable donation to your credit. Your guiding the man who has lost his way is a charitable donation to your credit. Your leading the poor-sighted man to his path is a charitable donation to your credit. Your clearing the stone, the thorn and the bone from the path is also a charitable donation to your credit. Your pouring from your pail into your brother’s pail (too) is a charitable donation to your credit.’”<sup>2</sup>

<sup>1</sup> Set forth by •Ibn Mājah in *al-Sunan*, 2:1213 §3680. •al-Daylamī in *Musnad al-firdaws*, 3:489 §5520. •al-Mundhirī in *al-Targhīb wa al-tarhīb*, 3:235 §3834.

<sup>2</sup> Set forth by •al-Tirmidhī in *al-Sunan*, 4:339 §1956. •al-Bazzār in *al-Musnad*, 9:457 §4070. •Ibn ibbān in *al-Ṣaḥīḥ*, 2:286 §529. •al-Bukhārī in *al-Adab al-mufrad*, 1:307 §891. •al-Ṭabarānī in *al-Muʿjam al-awsaṭ*, 8:183 §8342. •Ibn Rajab al-anbalī in *Jāmiʿ al-ʿulūm wa al-ḥikam*, 1:235.

Reported by al-Tirmidhī, al-Bazzār, Ibn Ḥibbān and al-Bukhārī in *al-Adab al-mufrad*.

٥/٤٩. وَفِي رِوَايَةٍ عَنْهُ ﷺ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَيْسَ مِنْ نَفْسِ ابْنِ آدَمَ إِلَّا عَلَيْهَا صَدَقَةٌ فِي كُلِّ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ. قِيلَ: يَا رَسُولَ اللَّهِ، وَمِنْ أَيْنَ لَنَا صَدَقَةٌ نَتَصَدَّقُ بِهَا؟ فَقَالَ: إِنَّ أَبْوَابَ الْخَيْرِ لَكَثِيرَةٌ: التَّسْبِيحُ وَالتَّحْمِيدُ وَالتَّكْبِيرُ وَالتَّهْلِيلُ، وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ، وَتُخِيطُ الْأَذَى عَنِ الطَّرِيقِ، وَتُسْمِعُ الْأَصَمَّ، وَتَهْدِي الْأَعْمَى، وَتُدُلُّ الْمُسْتَدِلَّ عَلَى حَاجَتِهِ، وَتَسْعَى بِشِدَّةٍ سَاقِيكَ مَعَ اللَّهْفَانِ الْمُسْتَعِيثِ، وَتَحْمِلُ بِشِدَّةٍ ذِرَاعَيْكَ مَعَ الضَّعِيفِ. فَهَذَا كُلُّهُ صَدَقَةٌ مِنْكَ عَلَى نَفْسِكَ.  
رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَابْنُ حِبَّانَ وَاللَّفْظُ لَهُ.

49/5. According to Abū Dharr رضي الله عنه:

“Allah’s Messenger ﷺ said: ‘Every morning wherein the sun rises, a charitable donation is mandatory for every human being!’ It was submitted: ‘O Messenger of Allah! Whence can we manage charity resources?’ He said: ‘There are many doors to piety: reciting Allah’s glorification [*tasbīḥ*]; eulogizing His praise [*taḥmīd*], pronouncing His Supreme Greatness [*takbīr*]; declaring His Oneness [*tahlīl*]; enjoining what is righteous and forbidding what is evil; removing the painful hurdles from the way; helping a deaf to listen; leading the poor-sighted to his path; guiding the one seeking guidance; attending to the needs of the victims of injustice on his footsteps and helping the elderly disabled and physically debilitated—all are charities donated from your (contented and pleased) self.’”<sup>1</sup>

<sup>1</sup> Set forth by •Aḥmad b. anbal in *al-Musnad*, 5:168 §21522. •al-Nasā’ī in *al-Sunan al-kubra*, 5:325 §9027. •Ibn ḥibbān in *al-Ṣaḥīḥ*, 8:171 §3377. •al-Bayhaqī in *Shu‘ab al-īmān*, 6:106 §7618. •al-



Reported by Aḥmad, al-Nasā'ī and Ibn Ḥibbān (and the wording is his).

٥٠-٦٠/٥١. عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَجْلُوسْ مَعَ الْفُقَرَاءِ مِنْ التَّوَّاعِعِ وَهُوَ مِنْ أَفْضَلِ الْجِهَادِ.  
رَوَاهُ الدَّيْلَمِيُّ فِي الْمُسْنَدِ كَمَا قَالَ السُّيُوطِيُّ وَالْهِنْدِيُّ.

50-51/6. According to Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ:

“Allah’s Messenger ﷺ said: ‘To remain in the company of the poor and the destitute is a sign of humility and humbleness and (a form of) supreme jihad.’”<sup>1</sup>

Reported by al-Daylamī in *Musnad al-firdaws*, as said by al-Suyūṭī and al-Hindī.

(٥١) قَالَ إِسْمَاعِيلُ الْحَقِّيُّ: وَكَانَ طَاوُوسٌ يَرَى السَّعْيَ عَلَى الْأَخَوَاتِ أَفْضَلَ مِنَ الْجِهَادِ فِي سَبِيلِ اللَّهِ.

51. According to Ismā'īl al-aqqī:

“Ṭāwūs held striving for sisters as superior to striving in the way of Allah ﷺ.”<sup>2</sup>

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Mundhirī in *al-Targhib wa al-tarhīb*, 3:377 §4503. •al-Haythamī in *Mawārid al-zam'ān*, 1:219 §862.

<sup>1</sup> Set forth by •al-Daylamī in *Musnad al-firdaws*, 2:124 §2646. •al-Suyūṭī in *Jam' al-jawāmi'* generally known as *al-Jāmi' al-kabīr*, 3:615 §21:10424. •al-Hindī in *Kanz al-'ummāl fī sunan al-aqwāl wa al-af'āl*, 6:200 §16585.

<sup>2</sup> Set forth by •Ismā'īl al-aqqī in *Tafsīr rūḥ al-bayān*, 1:173.